

Retype

Excessive underlining.
Very distracting.

M1809

Friday, March 27, 1970

MUSIC

Nishimura's, Westtown, New York
Good Friday

PART ONE

MR. NYLAND: I'm finally allowed to talk?

SP 3
John Marshall: Yes, sir.

MR. NYLAND: Good Friday today. What does it mean really?

or how do we measure the goodness of Good Friday? What is the goodness in death? I don't know how religious you are. I don't know very much about your bringing-up early in life, when the different ideas which are then communicated to you, and to which you listen, sometimes willingly, sometimes not at all, sometimes forced on you; but nevertheless, you probably have been exposed to a variety of different ways of how religions are expressed in this life. And when you start to consider it later, and you think about it, you grow up with some ideas of your own, and you compare them with the ideas of someone else, and you read here and there, and you're open to the possibility of having some guidance, which you will need in your life, because you know it, you know that your--your head is not always clever enough, and that there is something within one, which at times has to be fed; or that, for yourself, you want some kind of a guidance to help you, to be able to have a morality, or something in any event that will give--will give to your life a certain tone, a tonality, a level where it happens to be,

or where it is most of the time. Even in ordinary life, of course one has to have that.

One starts to discriminate at a certain age. Each person experiences that. It doesn't mean, of course, that everyone is as serious as everyone else, [?] many different shades: superficiality, certain depth of character, certain ways of expressing it, whatever you notice of your own emotional states, whatever it is that you can go by, whatever maybe you keep within yourself. You try not to express it. It is your own. You keep it there. It's no one's business. Still, it is yours, and many times your life is guided by that. When you have a little Conscience, when you try to do your best, sometimes not knowing exactly what, ~~but~~ growing up, having contact with different people, making a living; all the time you are alive. You think at times, and you consider what it ought to be.

~~And here comes Easter.~~ And here comes Easter. Sometimes a name, a reminiscence. Sometimes the days one goes through are 'Days of Awe.' That is how they are called sometimes, gradually leading up to the Resurrection. ^A Again, Christ, Jesus, ~~personification~~ [?] personification. Is He God or not? What is God? What is God any how in one's own terms? To what extent is it necessary to bring God down to Er--Earth as an image, or a symbol, or as a reality. [?] And to what extent can you agree with having God be a personality; when one talks about Father in Heaven; when one talks about Heaven. We cannot really talk about that very

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much when we don't know much about the Earth itself; and our knowledge is always limited, dependent on where we have been. Even if we have seen a great deal of the world, we haven't seen very much of oneself, because you will meet, always, the conditions, even if they are different, with a similar kind of an attitude, and you try to translate them then into an experience of your own.

And so what is for one, a 'Day of Awe'? Respect, acknowledgment of something higher. What is Easter? What is Good Friday? Is it an indication of something higher? What is Ash Wednesday? When one considers oneself, when one goes through one's life, trying to recollect, to see what were days when one sits in sack and ashes, as the tale--^{as} the saying goes, that one has suffered, not knowing why, but nevertheless suffered; ^{so} that one had to face conditions, willingly or not, wanting to go through it, sometimes impossible, sometimes not knowing, because of the why, not wanting, still sometimes forced on one, as if one is compelled in life to behave in a certain way; as if at times one starts to realize that life makes you what you are--life on Earth, in an ordinary sense, with the contacts with different people, friends, or whoever it may be; father and mother, whoever they are,

whatever they have given; astrological configurations, whatever they mean for one; one's own type; one's knowledge of oneself, sometimes based on an experience which is unforgetful, sometimes quite superficial; trying to find out, every once in a while, by means of little indications, sometimes called X 'tricks'; to try to study the Laws of the Cosmos, or of Mother Nature, or of God; in some way or other facing certain ~~an~~ issues which one knows one must face, because they are there within one's self. You cannot deny them.

Every once in a while your Conscience will speak, and you have to consider it, because if you don't, you know also that it is too superficial for a person just to have a little outside life only, nothing within, very little feeling.

One doesn't want that. One wants at times, definitely, a certain depth, the same way as one wants, at times, a certain knowledge which is deep enough. One wants at times, to have guidance in such a way that one can behave in accordance with rules, as laid down, by the community, or certain laws, politically maybe, expressed, sometimes one's Conscience, sometimes a very difficult taskmaster. One is alive and sometimes one knows one is bound. What is the greatest way of finding out that one is bound? Of course it is logical.

It's the consideration that one will die. And what will one take with one? What is there that could survive death?

We talk about such things at Easter, the time in the year when there is a certain Holy Week preceding Easter. Easter, giving ~~life~~^{life}; Resurrection: of what? What we call in ordinary life, a Renaissance, a renewal, a new kind of life, ~~different~~; so that then preceding that there was a death of one's old life. But the death was not easy. And even when one considers for a day ~~the~~^{the} suffering of a whole lifetime, there is a following day, I've said before, in which churches get white sheets in front of the windows, to exclude that what one can ~~perceive~~^{perceive}, not excluding light which one needs for understanding; but to be within, in that church, in a state in which con-- one considers the day before and one's whole ~~life~~^{life} before, and facing ^{on} that day, in the light of that kind of wisdom, the possibility of dying. And then comes Good Friday, 'Good' because it would mean Deliverance. Friday, at the end of the week, followed by a new week when other things can take place, and still having to overbridge a Saturday, a quiet Saturday of contemplation, in which then the realization of death becomes appear--apparent, and in which, of course, ~~on~~^{on} that day there is hope that Life will return in a different form.

What does a Good Friday mean for us when we claim that there is a key to Life; that we say that we know a little bit how to become free; that we talk about that, in terminology of Consciousness and Conscience, in terminology belonging to God, as God the Father of all of us, spiritually. Not necessarily in a body as we know, not necessarily with a beard. Not even Christ, although personified, and being on Earth, as they say in the Bible, "in the flesh"; and then ending His mortal life also on the Cross, the Cross of one's suffering, the Cross in which the four directions of oneself, as indicated by the North and the South and the West and the East, as subject to the Sun rising and the Sun setting. That what is extreme cold for us and extreme warmth, in one's life. Now one is nailed on the Cross. One cannot get away from it. One has to understand that the Cross, being one's life, cannot be left until we die towards it; that is, until life is considered in such a way that it could become as if dead to one, because that would mean freedom. And the Good Friday is 'good' when it leads to that kind of freedom.

But you see, Christ for us is still different, and here we have different kind of interpretations of certain religions or philosophical thought, because we mean by that,

any way by which a man can realize, first, that he is bound; and in the second place, the hope that he might become free; in the third place, that he finds a way of how to get--to get to that deliverance; and in the fourth place, that he must have belief that that what, during such a process of deliverance, can take place, that then there will be a chance for the formation of new bodies, containing Life, such bodies taking the place of one's physical body. If that is the case, one can die; because if Life is Eternal, it doesn't matter in what kind of a body it would exist. Even if one says that it need not have a body, who are we on Earth to understand that? Who are we to understand concepts of Infinity? We have to have, for our ordinary life and ordinary mind, a certain way of being able to distinguish, or to describe even, or to put in words what concepts are for us, in our state of not knowing, in our state of great deal of ignorance, sometimes in our state of not even wishing to know, that certain things are presented we then-- which we then can take, if we want to, in the proper light; but they must become helpful, otherwise they have no meaning for us.

If the idea and the concept of Christ as mediator is not clear to one, if one says, 'Here I am, a human being. I wish to go to God', do I really know that God could come down, because ob--obviously it's difficult for one to go up, unless one has grown wings for an emotional body and can be free from the material world. If one can believe in the existence, in the rest of the Universe, of Life which is there, with which when--

one then, would wish to join, or at least that one could get an understanding of such Life, away from Earth; or, if it comes down to that, that even on Earth we have to come to some conclusions regarding the possibility of Heaven existing on Earth; or that we ourselves must come to a conclusion which is personal, that that what is possible for a man is to free himself on Earth, and then to fulfill a function, which many times he doesn't want to consider, because he's too afraid of dying.

And he has to have during his lifetime a chance to think about it; and that is why, every year, this reminder of the 'Days of Awe' come again and again to remind him, exactly like Christmas is a reminder, exactly like Pentecost is a reminder, exactly like his own birthday is a reminder, a point in the time of his year in which one tries to stand still, which, of course, one cannot, because the current of Life continues to flow. But it is as if at that--such a time, I attach myself to Life as it flows, and then knowing it flows, it has no more influence on me. This is what is meant by the acceptance of time, acceptance of oneself as one is, subject to time. Because when I attach myself to that current, that current has lost its force, because I have joined it. And for a little while, I come to the conclusion that that what is now time for me is standing still. You see, when a cable car is grabbed by the cable--by the car, then the car goes up with the cable. Regarding the cable, it is still standing still. I join the movement of Life by the recognition of my own ^{Life} ~~life~~, and then getting hold of that what is totally Life existing as Eternal, for a few moments I also experience Eternity.

You see the process which one contemplates on a White Thursday is that tomorrow we die; that is, tomorrow we have to give up certain things. Tomorrow is the time for atonement. I try at such--on such a day to become as much One, myself; partly as a replica of the sym-

bolism which I attach to God the Farther, and the Son, and the Holy Ghost. Sometimes realizing that it is necessary for the three Centers of man to become One, and if possible, in growing up, to become more ~~on~~ more harmonious. But then Good Friday comes, early in the morning, and sometimes it looks as if the whole day is ~~full~~ of difficulties, confusion, all the time this and that happen to remember--to remind one that something is at stake; that's quite right, one's Life is really at stake, if one considers it rightly. So that at times one gives up. One says, 'Could ~~the whole day~~ life today is crucifying me.' I cannot always stand it. I say it is sometimes as if God has forsaken me. It happens to be the fourth word, the sentence on the Cross, the fourth. It is the climax. It is really after going through the first three, one comes to a climax, because four is a turning point. It is between the first three and the last three. If we consider the Law of Seven, the fourth grouping in the system, which contains the elements in chemistry, is the fourth group. One considers that four valences. ~~valences~~ I would say it is an all-around valence. By that is meant the possibility of attachment to an element. The groupings are divided into seven in accordance with the law. ~~Mendeleev~~ ^{Mendeleev} ~~or~~ ^{or} who put it first down on paper, and it was sometimes indicated like a cylinder to be wound around a tube, so that it could become continuous. And the first group, having one valence; the second, two; and three, they call them 'positive valences'. They are connected with the configuration of the atom and the molecules. It is the consideration of open spaces in a ring, where the valences indicate how many other forms of chemicals can be attached to it. The fourth group contains carbon, and also

right under that there is another element which is ^{silicium} ~~silicon~~. Both are four valences. Both are indications of life on Earth, first in a material form which is ^{silicium} ~~silicon~~, which is sand, which is inorganic. The second is carbon. It's called organic life. Sometimes the chemistry of carbon is considered the chemistry of carbon atoms to which carbon, formed in long chains, sometimes in tremendously large molecules to which are attached a few other elements needed for the maintenance of life on Earth, biological life.

That is why four is important. And at the point four, when there's a change-over in the elemental system from positive values to negative, in order to continue, you might say, the flow of time through the chemistry of elements, at that point a man, when he is crucified, finds that he thinks perhaps everything is lost. And I've quoted before the saying of Christ on the Cross. It is the time when Christ, which we consider the method as a possibility for freedom, has run its particular path, and it is as if at that point the momentum has stopped, and that one actually has to give up because it looks dark, hopeless. But you see, inexorably, Life continues. It is not as yet dead in leaving a body dead and having freedom. It cannot be free as yet. And the next statement is: there is thirst, thirst for something that ought to come. That's the fifth. That is the real cry: 'I wish to live, but I still need something to help me to get over this particular period, so that I will have more understanding on a Good Friday, so that I can leave the Good Friday in a good state, having renunciated the bondage of Earth.' This is the symbolism of the day. ^{How can I die to the different things} How can I become free, even while living on Earth and continuing in my unconscious state; so that peace could come, renunciation, reco--recognizing that the fight

now which keep me — keep me to this earth?

is over, and it has been won, and that then, one can give ^{oneself} up ⁱⁿ to the hands of the Lord.

Then comes Saturday, the contemplation of having died, the contemplation with the hope, again, that the next day there will be Life which can arise, which can then ~~be~~ ^{be}, and which then can represent the possibility for a man to continue his Life, at least, one hopes, for another year. ^{TP} But you see also forty days after Easter. It's important to understand how that belongs to it. For forty days one goes around with the full intention to leave this Earth, with the possibility of a spiritual existence, a freedom from material forms. One lives during that time, as if removed from Earth a little bit, and still appearing, sometimes like an apparition, sometimes to be touched by unbelievers so that then they become convinced that there is Reality in one's inner Life, and that it can manifest to the eyes of those who cannot see; nevertheless preparing for forty days, till the day of Ascension, going up to Heaven, which then means Total Freedom as a result of the application of Work on oneself. Another ten days are necessary, so that, when Christ comes, where He belongs, Christ comes to Karatas. And one sends, during the ten days, a Messenger from oneself in the form of one's 'I' to plead to God Almighty to give us enough information to consider what to do with the guidance. The 'I' becomes the neutralizing force of the Holy Ghost when it descends on one at Pentecost. It is the cycle of the 'Days of Awe'. It is the day in which there is atonement, the becoming One. It's the day of Deliverance, the period in which new life, as Renaissance, is born, and it is a gift from the All-Father-Maintainer.

When one talks about benevolence, one talks really about the possibility that one has constantly a chance, that the door is not

closed. One links it up with the little 'I' being benevolent, and one says, 'the benevolence must be towards me because I, in my best wishing and my best thinking, created this as a possibility or reminds me of the necessity of living in accordance with different laws, even on Earth, that then this 'I' could exist for me, which then, since I--it was created by me in the highest state of my wish and my thought, can represent what I understand God to be.' And then I wish the nearness of that, and the nearness means, as an attraction that this 'I' is interested, and shows the interest, and cares for me; because nearness is caring. Nearness is the wish to take within one's own Aim someone else's Aim. The wish to share, so that between two people, and in this case between 'I' and 'it', there can be a relationship in such close proximity that the effect of 'I' on 'it' becomes apparent through the benevolence. One experiences benevolence whenever one knows that 'I' exists, in such closeness that it starts to give to one's Conscience the realization to know what is the difference between what is good and what is not good for oneself. That the Conscience, having sufficiently developed, can tell one, and this time based on Truth of having received the information for oneself about which there is no further quarrel. A realization of the unity between Consciousness and Conscience, that then a man will know what, in the terminology of 'I', is right for him, and that 'I', in giving this knowledge, shows its benevolence for a human being who wishes to strive towards Eternity.

For that we think about this, so that these days don't go by unnoticed, so that you try to extract from these days a certain kind of food for you, for your spiritual life, for what you wish to build, your inner Life, in your good moments, when you can think clearly

enough, and when you're not harrassed by too many thoughts of the past, and too many associations in your mind, and too many difficulties in life towards which you are negative. The reason why there should be a Resurrection is simply that after the difficulty of being in a grave, and being helped, that the grave, a cave-like edifice, without any particular embellishment, closed by means of a rock too heavy to be taken away by one person or even humanity, that the need exists for that kind of freedom to ask some angel, and maybe an Archangel, or someone, you might say, who has gone through the difficulties of life, and because of that kind of understanding, having reached experience, is then willing to come down and help one to open the grave and let one out. Only to let out that what is one's inner Life, and the renewal of one's outer life, so that the manifestations become more and more what they should have been already in the very beginning. One wants out of these days more knowledge of oneself, so that one can go into ordinary life and not be lost, and not to lose oneself, and not to lose that what is precious, but to hold onto it, and to make it, at times so real that it signs--shines like the Sun, I hope, on Easter, in the semblance of the white sheets on the Thursday ~~preceding~~ preceding it.

I hope you have a good year.

PART TWO

MR. NYLAND: So then, we stand still for a little, and then we go on. We cannot stand still too long. Your mind sometimes may wish it. Your mind sometimes will want to consider and reconsider and think, and a little bit is all right. Don't make it too long. Don't wait too long

~~Don't wait too long~~ before you actually start to Work. Whatever attempts you make, in accordance with your own knowledge, whatever it is that you wish to find out, to what extent that you believe that knowing yourself a little bit better will be helpful, ^{the} knowledge of yourself will become the foundation upon which you can build your life. You don't want that knowledge to be too shaky. You want to have certainty, but it is difficult to find it. There are so many different things in the way, to try honestly to Work, or sometimes to be quiet, sometimes to be a little bit more quiet, sometimes just to be.

You look over the battlefield. It will be, every once in awhile, a struggle, every once in awhile though, perfectly joyful, because one accomplishes something. One must know that the time is well spent. One must know that ^{at} ~~the~~ times you speak to yourself, you can say, "I've done my best. I do not know how more to do. I have to wait." I ask myself to be patient. Sometimes I ask others to be patient, even to wait until I can catch up; because I cannot, I cannot adopt the speed of someone else. It's all my own affair. I have to live my life. I have to find out for myself what my self-knowledge is. I will accumulate facts. I'm not foolish. I want at times, I cannot all the time. I'm so occupied, so busy. I have to do it. I cannot help it, because it's the only way by which my aliveness will come out. Sometimes it cannot come out any other way, because inner Life cannot always be fed when it has been emptied so long already, and it has ~~stood~~ still and it is a little rusty, and I don't know as yet the road how to deepen a feeling, how to enlarge a world, how to let other people into my world ^{so} that I can profit by them, that they can profit from me

because ~~that~~ I'm willing to give.

There is really nothing in my life that I would like to keep when it can be of some use to someone else. And it is not that I ~~lose~~ it, because the giving it and the saying that what I then happen to know, simply can (~~cough~~) even affirm for myself my knowledge and it can give me even the strength. Even if I don't understand quite what is meant by certain terminology of Work, I can indicate to the best of my knowledge what I think it is, or perhaps have had a semblance of an experience. It might be covered by such a concept. I can remain honest in the attempt to try to explain things, even if I must say for myself, 'I don't know as yet, because I have an idea it is in a certain direction, but really, to be truthful, I cannot tell you exactly that I have experienced it, in such and such a way, sometimes as it is described in ALL AND EVERYTHING.' One leaves that and simply say: 'I take Gurdjieff's word. I believe it is ~~there~~. I will Work. If I Work, I will find out. I ~~know~~ that gradually, I cannot- I cannot lose this idea that some day I will know. I cannot give up even ^{the} assurance that some day I must know, ^{someday} I must. I have to get out of all this kind of difficulties, but I have to have ~~courage~~. And I have to use it in such a way that I, every once in awhile for myself, come to such conclusions, when I'm alone, when I can sit, when I can let things go by, not as much involved, when I start to understand more and more the meaning of a relaxation, to wish, then, to introduce Work. So that Work, as an energy expenditure, can be ~~most useful~~, efficient, not to lose too much of that precious energy in directions where I ~~really~~ know, or I am perhaps even suspicious, or ~~only~~ suspicious maybe. It is better not to then. Don't, just keep on going. Ordinary

life. Ordinary life. Constantly the emphasis on your ordinary life. So little is Conscious, anyhow. You have to build it so slowly. You have to go against so many tendencies and desires and things that really have been rusted into you in that way as a crystallization, to become such part of you, that now you want to take it out and you cannot. You try, you pry it loose sometimes. You use a hammer and a chisel and asometimes a pick axe. It's not ^{so} easy. Sometimes you use a little fluid, penetrating oil I've called it. Of that what really gets into the pores of yourself. At times when you dare, when you can be quiet, when you really wish, you have to apply it, you see, it's not from the outside. It's not any particular kind of a chemical that you ~~use~~--can use. It has to be produced by yourself as a result of thoughts and feelings.

Thoughts and feelings produce the chemistry in your body. They regulate the glands which extreat--excrete certain substances which are useful, beneficial, for the maintenance of your body. It is good to understand that, that you are the boss over such chemicals, that you can regulate them, dependent on the kind of thoughts, ~~and~~ the kind of feelings, the kind of wish you have to help, to wish to enter, I've said it before, to enter into the life of someone, to give your own life substance and equilibrium and balance, because you don't get it from your own thoughts until much ^{and} much later when your thoughts are balanced by the activity of your body, And that what holds them in equilibrium is situated in your emotions. In such a state you can be all by yourself, and you can be very, very good in equilibrium, sub-stantially good even, but not when one starts, and not when one strives, and not when one is too young. Not when that what life can give as
 one when

maturity has even been digested. You may have been exposed to certain ways of thought and thinking and suffering to some extent, but it is not digested yet. And you've got to have some help, to help to digest it. That you have encouragement, that you have ~~some help~~ a chance at once--every once in awhile to put your head down on the shoulder of someone else maybe and ask, 'Tell me now. Let me just be restful, for a little while. I will stand on my feet, because I don't know you. I don't want you forever. I don't need you all the time, but every once in awhile, let me be.' This is what I mean by life in a group as a whole. This is what I hope that we remember, that we are dependent on each other time after time.

I listen to your groups now, faithfully. It's good. It is turning in the direction of Work, of relating simple experiences, and the answers are good. They give you something you can Work with, you can experiment with. One thing you must remember: Whatever it is that ^{take with you, whatever it is that you} you ~~called~~ the impression created on you as a result of a meeting, or a talk, or a listening to a tape, or sometimes listening to some music, or the reading of ALL AND EVERYTHING; many times there is a great deal of material that simply is related to each other, which, at such a time, you may not wish. You may not be, let's call it 'open' to. Or it is not the time as yet. I ask you to forget that then, to take only what is right for you now and what you can use, and to use it then and don't stare yourself blind on the things that ~~as yet~~ could not be your property, the same way as you must never stare yourself blind on the things you haven't got ~~as yet~~. Be satisfied with what you have. There is enough to be satisfied with. As long as you can keep on breathing and have a little money to pay a few things. And even if you suffer a little because it is uncertain, You have to move from one place to another,

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And you don't know as yet where you can put ^{up} your tent. Take it. One is young. What is the difference if you are a little bit uneasy every once in awhile? Keep on going, because your ^{Life} life will want it as expression. You can give it, and it is stimulated by little things once in awhile, not a whole philosophy, and not a theory, and not perspectives.

You know, there are, of course, perspectives in Work, which can help you at certain times to look at one thing and remember something else which is connected, and then see the relationship between them. A whole world sometimes opens up because of that kind of an insight that all of a sudden seems to appear. And you can be fortunate when it appears. But there is enough, I tell you, more than enough, for everybody who wishes to Work. They know. The simplicity, and the ability to do it. You could have it, with the wish at appropriate times. Not at stupid times. Not when your--will be licked. You know that and don't try Work then. Keep your ordinary life in order. Do as well as you can in ordinary life. It will already acquire a certain attitude on the part of yourself not to be lazy, not to let things go, to become serious enough to consider them. Also to enjoy life as it is given on Earth as well as you can, with laughter, with humor, with puns, with all kinds of things, but aliveness. Because then there is a possibility you can, if you wish to call it that way, harnish--harness a little bit in a direction in which you want to build something for the sake of your Soul. For that what you need as a guidance in your life. To deepen your life if you possibly can, so that life will not

all the time be superficial. But take only what you can take, and leave ^{the} other things alone. Maybe later, maybe a little later, maybe it's now a little too theoretical, a little bit ^{un}practical even, a little bit going all over the place, a little bit as if this and that is drawn in without any connection for you. Never mind if you don't understand it. Gurdjieff tells to read the Book three times, at least. In order to come to the second and the third reading more prepared. When you hear more and more after you have tried to Work, something has taken place in you, but you have to see that it is taking place. You cannot go from meeting to meeting. There is a little period you have to start again and again and again remembering Work, if you want to advance, if you want to be helped. Don't think it is in meetings. Don't think it is in me talking to you. It is in you, constantly, only your life, your application, your Wish, the way you feel that you...that you ought to be. It's your Conscience of course. It is your relation towards God. I call it that way because God for me is the highest I can conceive of, of that what is Universal Truth. I've called it Life, as a whole, totally, of which I, myself, become aware. And when I become aware of that what is Holy of the Holiest for me because it is the one thing that keeps me even on this Earth, I'm grateful that I can see it, and that there is that kind of a separation between my forms, my manifestations, my talk, my feelings even, the way I move my hands, the way I use the voice, the way I have an expression on my face. And that what is fundamental constantly

behind everything and which makes everything that I now perceive in Reality I can...something in me can become aware of that, Of that lovely, beautiful Life, as a force.

I don't know if you call it beautiful, because if you have difficulties, and your body is not entirely healthy, and you have to submit to conditions which are not really desirable, and you cannot understand why you have to do things, and that it is a constant enigma to you, that you want to find out what it is, and you pray, and even then there is no answer, not as yet. But you must continue, simple, in simple Work, as you get up, as you do a few little things, and when you dress, and when you wash your face, and when you take a deep breath. Sometimes, sit down on the bed for a little. Wait before you go, or have to hurry outside of downstairs or wherever you live. Have time to talk to yourself, to remind yourself. Make time to stand in front of the window and look out. Contemplate the weather. The weather is also for you. In some way, ^{or other} it can remind you. The car which doesn't start also reminds you. Always something wrong. Every day I look forward to all the disturbances. Maybe they can be solved, maybe not. Who knows? But one tries and one keeps at it, finally acquiring some wisdom. A little bit more determination, every once in a while. Not flippant. For God's sake, don't be flippant! When you say something, mean it, try to mean it. No cliches if you can help it. Use your mind to function every time new. A cliché is old. It doesn't require your mind anymore. It's automatic only, ^B but your ordinary mind, use it. Try to speak in a certain way, sometimes the way you wish to choose a word. Sometimes coin a beautiful sentence of poetry, of yourself, which gives birth to an idea, which even for you may be original. Try to write a little. It doesn't matter what kind of handwriting, and don't write it for someone else to read it. Just get it out of your system. What you can do--what you can do with your hands, what you can do with your legs and walk, what you can do with your body, lifting up weights, putting them down again, all ~~that is the way to live~~

the time remembering, 'I am alive. This Life happens to be me. I do not know why. Why, even, ask God, why. God would answer 'Why not?' And that's my answer, 'Why not?' Why all the time ask 'why.' Can't I accept it? In the 'why not' I accept myself. Then I don't question it. Then I take it. It does not necessarily mean that I am grateful because that may take some time before I understand the ways of the Lord. And He will not always tell. He will want me to find out through ~~hard~~ hard work and labor. But no resentment, no rebellion, because you're not justified in rebellion unless you substitute something more worthwhile.

The Quintessence of your Work is the application into daily life. Then you can afford to throw away what particular place your Work can take. If you have knowledge of yourself, don't throw it away until you have something that is really right to take the place of the knowledge which then has been outmoded. When one makes a resume of a tape, one tries many times and we get, of course, from different people with different ideas ~~about~~, different ways of what they happen—happen to hear and how they write it up. They are different, but after a little while, in studying them, one comes to the Quintessence of a resume. After ~~some time~~, that what we have been talking about as the substance of Work will find its way in a simple and a little writing. And after some time, a little writing, you can have to remind you, if that is what you need to remind you of the Work that God has entrusted to you. That we are the keepers of Life, temporarily, and that on Easter that Life, again, has to be renewed. As if on Easter one makes a new ^{contract} ~~contract~~ with God Almighty, God the All-Powerful, God Omnipresent Entity, God the Omniscient, Who then knows what I can earn, Who ~~then~~ will be just to make a ~~best~~ contract. And he asks then, 'Please don't strike. Please be honest, at least for a year. We can renew the contract. If you can help it, don't stop your Work for your own growth.' ~~Because the renewal of the contract~~, and how much you will be paid, will depend on that kind of performance.

You write in the Book of ^{your} Life that what you believe is to your credit. And you're honest in writing down what you think is on the debit side, so that ^{at the next} ~~next~~ Easter we can draw a line underneath both. We can compare them, subtract one from the other. It really doesn't matter which way, as long as there is a balance, I hope, in one's favor. But even if it isn't, Even if ~~that~~ balance you draw now, it ~~will~~ encourage you to strive for another kind of a contract next time around.

I hope you have a good Saturday in quietness, even if you work, that within you there is enough rest. Peace enough to consider yourself as you stand ^{there,} ~~handling~~ a shovel. As you stand there stirring ^{the} food on the stove. As you are kneeling down to clean up the floor, As you are busy shoveling papers and bringing ⁱⁿ ~~loads~~ from one place to another. That you are within yourself contained, and that the ^{outside} ~~world~~ might even know that the motivations of yourself are from within, being expressed in your behavior, through Consciousness and Conscience, to the extent that you can be honest, to the extent that you really wish, to the extent that you can afford to be serious about tomorrow.

Good Night.

END OF TAPE

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